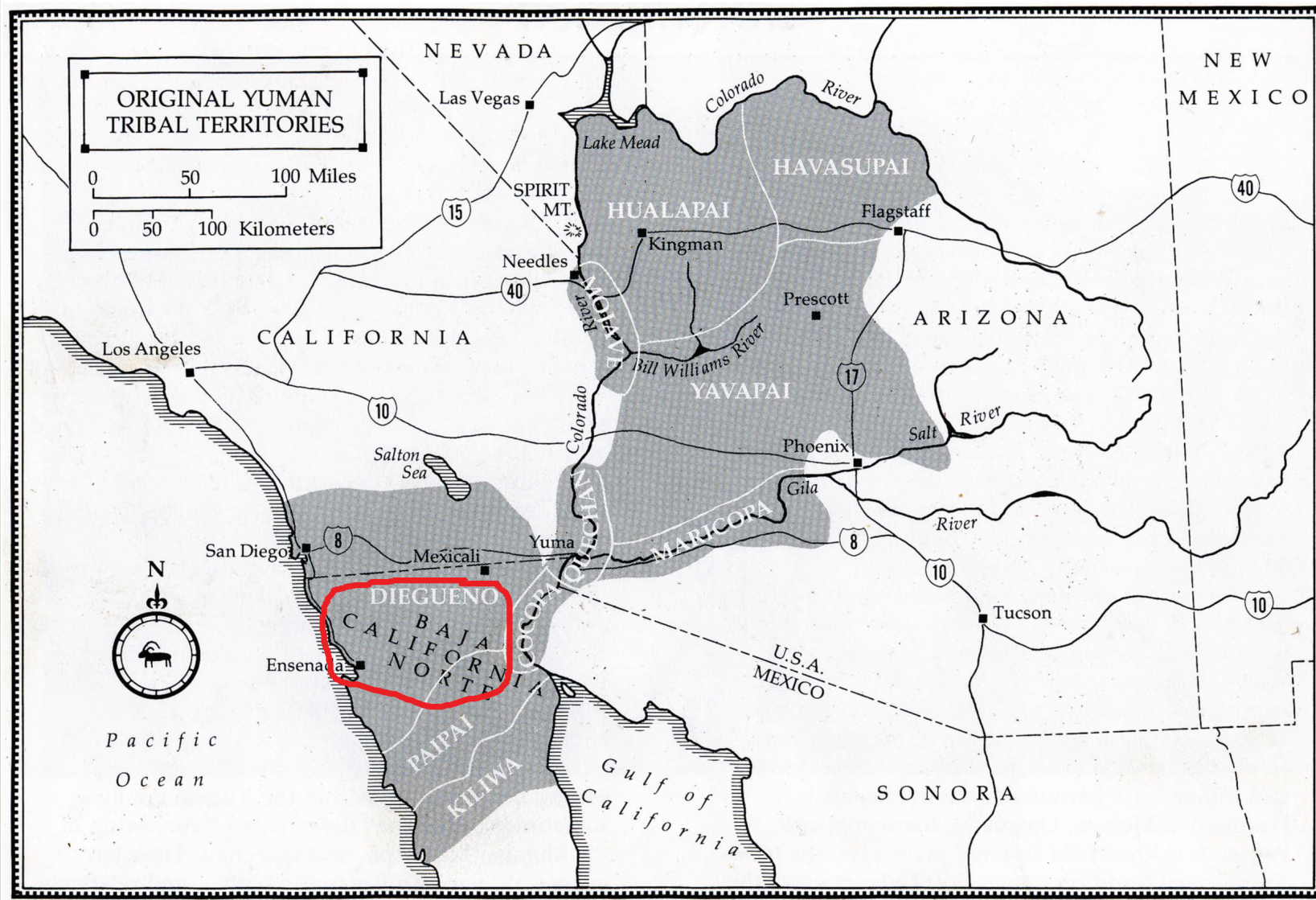


Documenting American Indian Oral Tradition

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Archiving Orality & Connecting with Communities
University of Cambridge
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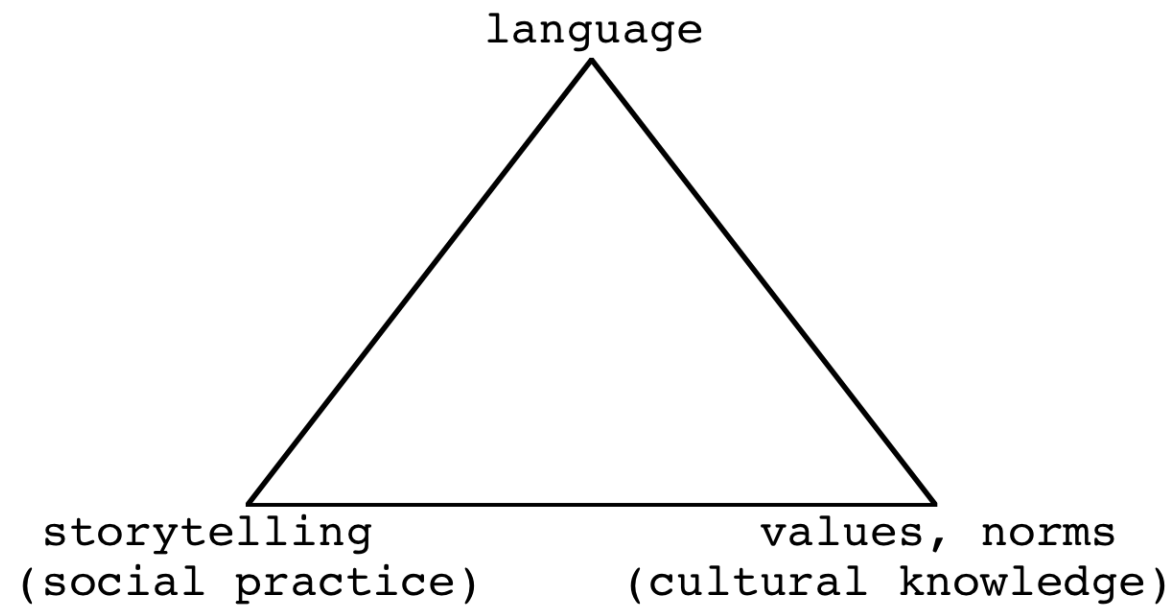


Kumeyaay (AKA Diegueño) belongs to the Yuman language family. We are currently documenting the dialects spoken in Baja CA with a grant from the National Science Foundation.

Ke'nápa Tiipay

Jon Meza





Three dimensions of communicative practice

Lexical Variation Across Six Kumiai Communities

Our study found lexical variation across six Baja communities, including differences in noun or verb roots as well as lexical prefixes:

ten distinct forms meaning ‘my father’
four sharing the root -ta(:)t
five with a root -ku

five different forms for ‘head’
a widely used form *llymu* with root –mu
three forms sharing a root -kur

six distinct forms for ‘small’ based on two different verb roots
-pi(:)č
-’aw

We’ve also found differences at various levels of the grammar:
three partially distinct negative constructions
differences in switch-reference-marking morphology
different demonstrative clitics

It is important to be aware that any materials you make public may affect language revitalization efforts in that community.

If there is no current standard dialect or orthography, be aware that your work may affect a delicate political balance between possible factions of the speech community, and can have a powerful impact on the future of the language involved.

North American indigenous languages still spoken: 211

moribund: 179 (85%)

not moribund: 32 (15%) Krauss (1998)

Intellectual property concerns:

1. Get consent to record and publish or archive from a governmental body or community elders.
2. Be aware that the *language used* may itself also be considered intellectual property (even if the narrative is not.)

3. Initial negotiations should also include how any resulting materials may be used to promote or enhance linguistic and cultural maintenance and/or revitalization efforts.

Consent forms should clearly reflect the extent to which audio and/or video files might possibly be used:

	Yes	No
1. The videotapes can be shown to subjects in other experiments.	<input type="checkbox"/>	<input type="checkbox"/>
2. The videotapes can be used for scientific publications and/or presentations.	<input type="checkbox"/>	<input type="checkbox"/>
3. The videotapes can be shown in non-scientific publications and/or presentations.	<input type="checkbox"/>	<input type="checkbox"/>
4. The videotapes can be shown in classrooms to students.	<input type="checkbox"/>	<input type="checkbox"/>
5. The videotapes can be used on television and radio.	<input type="checkbox"/>	<input type="checkbox"/>



The E-MELD School of

Best Practices in Digital Language Documentation

Your Location: [School](#) | Best Practice in a Nutshell

Entrance

Case Studies

Classroom

Reading Room

Work Room

Tool Room

Ask an Expert

Search

Best Practice in a Nutshell

Here is a quick overview of best practice recommendations for archiving linguistic data:

- Make an archival copy in a format which offers LOTS (i.e., it is Lossless, Open Standard, Transparent, and Supported by multiple vendors).
 - For textual material, use txt format with [XML](#) markup, and encode the characters in [Unicode](#).
 - For images, use [TIFF](#) grayscale format.
 - For audio, use [WAV](#) format.
 - For video, minimize compression: see [Classroom: Video](#)
- To ensure long-term intelligibility, link terminology to a common ontology, e.g. [GOLD](#)
- For language identification, use Ethnologue / OLAC language codes.
- Create metadata for the resource in a standard format, e.g. [OLAC](#).
- Make the metadata available to a general search engine, e.g. the OLAC harvester (even if the resource itself is not available online).
- Place archival copies in a stable online linguistic archive that will:
 - Maintain a constant URL.
 - Migrate data to new formats.
- Maintain clear documentation of rights, terms of use, and access restrictions.

For more information, see [What are Best Practices?](#) and [Why Follow Best Practice?](#)



Rabbit And Frog
Narrated by Jon Meza Cuero

Ke'nápa nyuuches.
Nyúuchesa.
Nyuú,
nyuu yus 'i,
ke'nápa nyuuch yus

It's an old story.
It's old.
It's old,
it's old, I say,
it's an old story.



Lly'aaw nyewally wach,
nyáama lly'aaw nyewally pin tewácha.

Rabbit sat in his house,
Rabbit, in his house,
was warm.

Multimedia vs. Print: some considerations for language revitalization

1. Allows learners to hear as well as read. This is crucial when there are very few speakers. It allows audiences to hear intonation, voice quality, and other aspects of performance which do not translate well into a written medium. If video is used, the audience may also see nonverbal aspects of traditional performance.

Xa'nyach wi,
“Ii,
taarr shuukatt apsiw!”

(Rabbit said):
“Shuukáttaa?
Uu,
peyally kewaaylly pin 'ixan tewa.”

(Frog said):
“Uu,
shuukatt nyáapa.”
shally peshiilly,
shally penyaach yu.
“Ii shuukatt wáarrta!

(Rabbit said):
“Óo?
Mamp tempaam aasuum 'ixána.”

Frog said,
“Gee,
It’s very cold outside!”

“It's cold?
Ooh,
it’s nice and warm in here.”

“Ooh,
it's cold for me.”
he was rubbing his hands,
he was massaging his hands.
“Gee, it's very cold!”

“Oh?
Walk around and soon it (will be) all right.”

2. Multimedia connects pre-literate languages with contemporary contexts. In short, it's sexy to young learners, and their opinions matter.

3. Multimedia is cheaper to produce and distribute than professionally printed media such as books.



The Archive of the Indigenous Languages of Latin America

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Welcome to AILLA

AILLA is a digital archive of recordings and texts in and about the indigenous languages of Latin America. Access to archive resources is free of charge. Most of the resources in the AILLA database are available to the public, but some have special [access restrictions](#).

You will have to Register and Login in order to access any archive resource, but you can browse the catalog information without registering.

To get started, read [How to Use the Archive](#), or go directly to the [Search](#) page.

The Collection



The heart of the collection is recordings of naturally-occurring discourse in a wide range of genres, including narratives, ceremonies, oratory, conversations, and songs. Many of these recordings are accompanied by transcriptions and translations in either Spanish, English, or Portuguese. These works contain a wealth of information about Latin American indigenous cultures as well as knowledge about the natural environments that the people live in. AILLA also publishes original literary works in indigenous languages, such as poetry, narratives, and essays.

The archive also collects materials *about* these languages, such as grammars, dictionaries, ethnographies, and research notes. The collection includes teaching materials for bilingual education and language revitalization programs in indigenous communities, such as primers, readers, and textbooks on a variety of subjects, written in indigenous languages.

Our [Links](#) page has links to many indigenous organizations that are developing literature, publication, and education projects for their communities.

Mission #1: Preservation

AILLA's primary mission is to preserve recordings made in the indigenous languages of Latin America safely and permanently. There are hundreds of native languages still spoken in Latin America, but they are all endangered ([read more](#)), and so it is vital to collect and preserve recordings of native speakers performing oral works that are important to their cultures, as well as simple everyday speech. And even in communities where the languages are still vibrant, culturally important *ways of speaking* are being lost, such as ceremonial dialog or traditional narratives and songs. We preserve recordings of these works of verbal art so that future generations can remember and perhaps re-learn them.



Mission #2: Accessibility

Once resources are safely housed in standard digital formats, our job is to make them available to the people who can make good use of them: the indigenous people of Latin America, the scholars who study their languages and cultures, and interested members of the general public. AILLA is especially dedicated to making the collection available to members of indigenous communities in Latin America. We try to keep our website sleek and swift, so it will work properly in small town Internet cafés as well as in big city universities, using only formats that can be listened to or viewed with common software programs that can be easily downloaded free of charge.

While we want to make it easy to access the resources in the archive, at the same time we want to be very careful to protect the [intellectual property rights](#) and privacy concerns of the people who created these resources. All users are required to register with the archive before they can access resources in the collection. The registration process requires each user to agree to the [Terms and Conditions](#) for the fair use of archive resources. All archive users are expected to treat these resources with respect for the intellectual property rights of the creators and for the indigenous communities that have generously allowed their words to be reproduced here.

Mission #3: Community support

We want to do whatever we can to support the survival of the indigenous languages of Latin America, and to help their speakers make them flourish. One way we can help is by fostering the community of speakers and scholars, using the archive and its multilingual Internet interfaces as a medium of communication across the continents.



The archive makes it easy to publish literary works written in indigenous languages and educational materials written for speakers of these languages and their children. Teachers and writers in other parts of Latin America can find these works more easily on the Internet than in a library, which means that people throughout Latin America can learn from each other and build on each others' efforts.

Scholars can share the results of their research back with the communities where they have worked by placing the materials in the archive. By publishing their field notes and preliminary analyses, students can learn how to document a language and how to study ethnography. Cross-disciplinary research can also be accomplished by sharing data through the archive.

Over the next few years, AILLA will be adding multilingual bulletin boards and an online archive of papers for discussion of language documentation, education, and the creation of indigenous literatures.

Welcome

Lesson Menu

[Click here to visit this site](#)

Kumeyaay Language Lessons



Kumeyaay Lessons

These lessons for Kumeyaay language have been designed as a demonstration model for Kumeyaay communities to use and adapt as needed to fit other respective dialects.



tipaay



'iipa



che'ak



xemaay



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